

THE
CHRISTIAN MONITOR,
AND
RELIGIOUS INTELLIGENCER.

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NO. 11.

OBSERVATIONS ON THE LIFE AND CHARACTER OF JESUS CHRIST.

THE BENEVOLENCE OF OUR SAVIOUR.

(Concluded from page 147.)

BY the example of Jesus our Master, let us be instructed in the nature, and prompted to the exercise of that charity which is the end of the commandment. We see that true charity is extensive and universal, reaching to all who are capable of happiness or misery, virtue and vice. Whilst it is principally exerted towards those who are nearest, and to whom we have most opportunity of being useful, it promotes an innocent, generous, and useful course of behaviour to all. It composed and checks our unsocial passions, and, in our conduct to others, makes us watchful against every thing which may provoke, grieve, or injure them. "For love worketh no evil to its neighbour." It extinguishes the fire of malice, and subdues the swellings of pride; restrains the sallies of insolence, and prevents indecorous and unseemly manners. "For it doth not behave itself unseemly." It enlarges the selfish disposition, seeketh not her own, and scorns to bend every thing to per-

sonal advantage and pleasure. It takes no satisfaction in the errors and faults of others, and renders us incapable of deriving happiness from their crimes and punishments—for “charity rejoiceth not in iniquity” or its consequences.

Where this principle resides, the heart is open to humane and generous affections, feels a constant impulse to acts of liberality and kindness, and is uniformly intent on promoting the peace, comfort, and happiness of mankind. “It is kind,” springing to embrace all opportunities of conferring benefits; suffering long before it will withdraw its good opinion from others, or cast them off as unworthy of notice or regard.

In particular, as the blessed Jesus came into the world to save it, they who possess his Spirit, will enter into the same design; and make the *salvation* of others, as well as of themselves, the great business of their lives. Though they cannot contribute to this end in the same way that he did, they can in other ways, according to their capacities and opportunities, promote the cause of truth and righteousness. No circumstances of life can hinder us from being at least *examples* of piety and goodness, and making our conduct a lesson to all with whom we are connected.

Whatever ends we can suppose the commands of the Deity, and the discoveries of the gospel intended to answer, the disposition to serve and bless mankind must promote. Are they designed to reflect honour on the Supreme Being? The light of good works, directly contributes to glorify the Author of good. Are the exaltation and acceptance of the character of the Son of God among men important objects of the Christian revelation? What proof of regard to him is so convincing, what recommendation of him to the esteem of the world so persuasive, as that which we afford by loving one another, as he has loved us, and doing good to those for whose happiness he lived and died. Doth the “commandment” aim to mend and improve human nature, and raise it to a resemblance of the divine? Benevolence is great and godlike. Is the welfare of society a leading purpose of the gospel? Let the love of our neighbour, built on the love of God, possess all hearts; the principal causes of discord, uneasiness, and misery among men are controlled, or prevented, and the interest of the whole becomes the interest of the

parts. Is it the object of the benign religion of Christ to make every one who receives it as happy as he is capable of being here and hereafter? He, in whom devout and benevolent affections dwell and reign, wants no ingredient of self-enjoyment. For to bless, is to be blest. Finally, to do good to men, without looking to their returns of service, to their praise, or even their gratitude, is to act as children of the Highest, and to be prepared for that society above, which is composed entirely of friendly beings, of pure angels, and perfected saints, whose hearts are purified from every malevolent feeling; and from whose breasts the foul spirit of jealousy, envy, and hatred, those fiends of darkness, is for ever banished. Among the inhabitants of that world, all souls are inflamed with the love of God, and the love of other beings. There all appropriate the happiness of all, and every one is blessed in partaking and promoting the bliss of every one. There faith shall be lost in sight, and hope in possession, but charity shall keep her power, and diffuse her influence through eternal ages.

ON PRAYER.

(Continued from page 150.)

II. Do you require additional inducements to a practice thus visibly adapted to your condition, and friendly to your comfort? Take then, as proposed secondly, a summary view of its advantages in the following particulars.

1. To pray for ourselves manifestly tends both to prevent transgression, and facilitate obedience.

The person who begins and closes every day of his life with a solemn approach to the Father and friend of creation, can hardly be destitute of motives either to withstand the enticements of iniquity, or to persevere in "well doing." His responsibility to "the Judge of all the earth" is by this mean engraven on his mind. He is led habitually to feel his own insufficiency, and excited to "stay himself on the rock of ages." Accordingly, when he is tempted to evil, the

idea of omniscient purity, accompanied with numerous and conclusive arguments for resistance, naturally occurs to his thoughts. He adverts to the penitential confessions and ardent supplications which he has recently made in the presence of his Maker, and which he expects soon to repeat. He sees the ingratitude and presumption of rebelling against so powerful, so wise, so holy, and so good a being. He is convinced that remorse and foreboding fear must attend his future addresses at the throne of grace, should he wilfully transgress the divine command. Taught by past experience that guilt alienates the affections from every moral excellence, and produces aversion to communion and intercourse with heaven, he apprehends the danger of finally losing the disposition, as well as the confidence and benefit of prayer. He therefore repels the intruding temptation; and with all the ardour of virtuous resolution, exclaims, "How can I do this great wickedness, and sin against God?" Thus shielded from the wiles of the deceiver and his emissaries, he progresses continually in the great work which is given him to do; overcomes one spiritual enemy after another; and "goes from strength to strength till he arrives to the measure of the stature of the fulness of Christ."

2. To pray for our connexions and friends, serves to purify domestic and social attachments; and to inspire principles and views which exalt the ordinary interchange of civility and kindness, into religious obedience.

This is a most effectual method of inducing Christian forbearance, condescension, and charity, in the treatment of those with whom we are destined to live and converse. Without it, though we prescribe rules to ourselves, and say to the selfish and angry passions, "hitherto shall ye come, but no further," we may notwithstanding be transported beyond the bounds of moderation, and involved in the crimes and miseries of unreasonable animosity: With it, religion is made the umpire of our conduct, and the question comes home to our bosoms; how can we be unjust or censorious to those whom we are accustomed to commend to the guardian care and grace of God? The many petitions in which we have pleaded for mercy in their behalf, will reach upon our own hearts, and, calling into exercise our benevolent sensibilities, furnish the strongest incentives to

that affectionate and conciliating deportment, which, besides its conformity to the gospel of Christ, and the attendant prospect of a future reward, is adapted to engage the confidence and esteem of all within the sphere of its influence. Than this practice, what can more effectually ensure a uniform and faithful discharge of the various duties which result from the conjugal, parental, filial, fraternal, and other intimate relations of human life. It sanctifies, cements, and endears the union between husband and wife. It encourages and directs parents in the instruction and government of their household. It heightens the gratitude, docility, and submission of children. It excites and aids brethren to "dwell together in unity." That family, whose heads and members bear each other in mind at their secret devotions; and, frequently appearing before God in company, jointly call upon his name for a supply of their individual and collective wants, must, of course, be impressed with a sense of their respective obligations, which will pervade every domestic transaction, alleviate every burden, and increase every joy.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

Address of the Interim Committee to all the Friends of the Holy Scriptures.

(Continued from Page 155.)

MR. DALE was succeeded in his office, as Agent for the British and Foreign Bible Society, by the late William Muir, Esq. who fulfilled the duties of the appointment with steady and active fidelity; and whose sterling worth derived additional lustre from his zeal, thus evinced, in the best of causes.—Another of our fellow-citizens, Archibald Newbigging, Esq. has since accepted his nomination to the same charge, and will, we are confident, merit the same approbation. We trust, however, it will be long ere the tribute of praise shall become due;—ere it shall be bestowed as an excitement to the zeal of a new successor.

The Christians of Glasgow have never contemplated with indifference, the original formation, and extending influence of the British and Foreign Bible Society. By personal contributions, and congregational collections, they have made very considerable remittances to its funds; and have thus testified their interest in its blessed designs.—The Presbytery of Glasgow in particular, by the appointment of stated annual collections in all the churches and chapels within their bounds, merited the high praise of having set their brethren an example, equally laudable in its principle, and beneficial in its consequences.

A question, however, forcibly presents itself to our consideration:—In merely remitting their money, have the Christians of Glasgow fulfilled their duty? Although no one will say, that “they have done that which they ought not to have done,” yet is there not still room for the inquiry, Has nothing which they “ought to have done” been “left undone?” Or has even that which they *have* done, been done in the most effectual and productive manner?

A reply to such inquiries will explain the motives of those, who have felt it their duty to attempt the formation of an Auxiliary Bible Society in this City. — And there is the more reason both on their own account, and on account of their cause, that a public explanation of these motives should be given, because, in the avowed judgment of some, they have been doing a thing, not only unnecessary and inexpedient, but even, in some respects, directly prejudicial.

If, indeed, this judgment be correct; if the erection of a Society here be a measure of injurious tendency, then Glasgow stands alone in a point of view peculiarly remarkable. We know from their publications, that the Parent Society are decidedly friendly to the formation of Auxiliaries, and consider the multiplication of them throughout the Kingdom as one of the most effectual methods of forwarding their grand design, both in the way of furnishing a regular and well-directed supply of local necessities, and of making the most successful appeal to public liberality. If any explanations were needful of their published sentiments on this subject, we find it in their conduct. The frequent mission of their secretaries, even to places at a considerable distance, to countenance by their presence, and ap-

sist by their counsel, the erection of such Societies, shows, in the most unequivocal manner, not merely a disposition, but even an anxiety to encourage them.

But they never, it has been said, recommended the institution of such a Society in Glasgow. Neither did they, it is presumed, ever specially recommend the measure any where else. The formation of these Auxiliaries has been the spontaneous effect of Christian benevolence and zeal, in the various places where they have arisen. And of all places in the kingdom, the recommendation would have come with the worst grace to Glasgow; from which they were already deriving so considerable, and so regular a supply to their Treasury. In no place whatever, we are confident, has it ever been thought necessary, after what the London Committee have published on the subject, to apply for a special warrant to aid them by the formation of an Auxiliary Society. The Christians of Glasgow, like those of other places, have been left, in this matter, to the free exercise of their own discretion.

The eminent advantage arising from associated exertion, in prosecuting an object of this nature, have been proved by universal experience. The existence, in a particular place, of an organized Society, with a definite object, excites and keeps alive in that place the public interest. Their stated meetings, their annual reports, and all the various means which such a society may adopt for keeping their object constantly before the public attention, must necessarily tend to prevent the flame of zeal from becoming languid and inefficient. By this means, men not only hear from a distance of the existence and operations of a remote Society; they have a branch of this society under their eye:—they see a part of the great machine in motion; and from witnessing its important, although limited effects, in the local benefits which it produces, their minds are kept awake to the immense results of the whole. In becoming members, too, by subscription, of such a Society, they feel an immediate personal concern in all its procedure. It is *their* Society; and whatever regards it is felt as coming home to themselves. Each feels as if he had a share of the responsibility for its success: and the public spirit is thus maintained in a state of much higher excitement than

can ever be supposed to arise from laying their money into the plate, at an occasional, or even an annual collection.

An apprehension has been expressed by some that the annual collections now made for the Parent Society, may be injured by the institution of an Auxiliary Society in this place. Now, let us make the supposition that this apprehension is, in some degree, well founded; and that some little abatement may take place in the aggregate amount of these collections. Still we ask, if double the sum of money shall be obtained upon the whole, by the joint operation of *both* these means, where will the loss be felt? There is no person, surely, either minister or layman, who would prefer the credit of a handsome collection to the prosperity of the magnificent cause for which the collection is made. Yet even this credit will, in no respect, be affected. If any diminution should take place, the cause from which it has arisen will be manifest to all: and though a portion of the one stream should be diverted into the channel of the other, if both streams flow into the same Reservoir, and produce together a more copious supply of the "water of life," than either would have yielded separately, no mind, under the influence of right principles, will regret the opening of the additional spring. If any one shall be found capable of perverting the new Institution into an apology for not contributing in either way, we may be assured, that such a man is seeking in sophistry a cover for avarice: and that, however much we may pity the victim of such a principle in such a cause, there can be little occasion to regret the loss of his paltry mite. The active energy of an organized Society, in obtaining contributions, will prodigiously outweigh any trifling losses, (for trifling they certainly must be, if they occur at all,) which can arise from such a cause as this. For experience fully verifies the position, that no plan is so effectual for raising money, as the exertions of such a Society, constituted on liberal principles, respectfully patronized, and prosecuting its object in the spirit of wisdom and of zeal.

But in all this reasoning, it seems to be taken for granted, that we have fulfilled our own duty, and the wishes of the Parent Society, when we have sent them as much as possible of our money. This,

however, is by no means to be admitted. One of the principal reasons for which the Committee in London so strongly recommend the formation of provincial Auxiliary Societies, is their operation in the supply of local necessities. This is the description of *aid* which they are chiefly desirous to obtain; the deficiencies existing in the supply of Bibles throughout the United Kingdom, being the first object of their attention and solicitude. This, therefore, ought to be one of the chief objects of regard, both in the constitution of such Societies, and in their subsequent procedure. Firmly persuaded, therefore, as we are, that, if all parties, banishing their grounds of mutual dissent, in a cause where dissent implies a forfeiture of the Christian name, were to unite in the measure, with "one heart, and one soul," and, with steady and persevering ardour, to seek its prosperity, double, or even triple the sum raised by collections might be obtained; yet this increase of funds is not, by any means, the sole object at which we aim. There are extensive local wants, both in the city and in the country, which we are desirous to see regularly and fully supplied. We suspect, that, in the city and suburbs, the want of Bibles among the lower orders, especially of the Highland and Irish population, is much greater than is generally supposed. Its extent is not to be discovered by a superficial glance; far less by waiting, till those who are destitute of this inestimable treasure come forward, of themselves to solicit the gift. We must, by diligent and well directed search, make it our business to discover where there exists, in any degree, "a famine of the word of the Lord."—"Without such inquiry," say the London Committee, "the deficiency of the Scriptures, as has been proved, will be but little known, and consequently but scantily supplied; and one of the principal objects of the various Societies, in a considerable degree, frustrated."—So much in earnest, indeed, are the members of that Committee on this important subject, that they have constructed their regulations respecting the supplies of Bibles and Testaments to Auxiliary Societies, on the very principle of "holding out to such Societies, the greatest possible encouragement, to ascertain the want of the Holy Scriptures, in their respective districts, and to supply it, according to their discretion."

(To be Concluded in our next.)

PLAN OF EDUCATION FOR THE MINISTRY.

(Concluded from Page 158.)

PERSONS proposed for receiving education, must be recommended by their pastors, with the consent of their respective churches, as known to possess good natural talents, and decided piety, along with those qualities of Christian temper, which the scriptures require in those who devote themselves to the ministry of the word.

In order to discover these qualifications, it shall be recommended to the pastors of the churches, to make trial of the talents of such as apply for education, by teaching them the principles of English Grammar, or by employing them in any other useful exercises, which are fitted to try, and to develope the powers of the mind.

The number of the students received, shall be regulated by the state of the funds, and the qualifications of the applicants; among whom the committee of management shall have power to make the necessary selection, when a greater number apply than can be admitted.

It shall be in the power of the tutors, with the concurrence of the committee of management, to dismiss from the Seminary, after a trial of *three months*, such students as do not in that time, give evidence of their possessing talents of which the further cultivation is likely to fit them for real usefulness.

The institution shall be supported by the donations and annual subscriptions of individuals, and by the contributions of churches.

The above plan being read, was approved by the meeting. A proposal was made by Mr. Orme, and unanimously approved, that provision should be made from the funds of the institution, for students who have completed their education, and having left the Academy, have commenced their labours in preaching the Gospel, under the direction of the committee of management, for one year at least, if within that time they have not obtained a fixed station; and for a longer period, if the committee judge it proper: it being left to their discretion to decide in this, according to circumstances.

It was also resolved, that the minutes of the proceedings of this meeting be printed, and a copy sent to each of the pastors of the churches throughout the country, accompanied with a short address, commanding the object to the attention, approbation, countenance, and support of the brethren; and that this report and address, be also freely circulated among Christians in general.—Mr. Ewing was appointed to draw up the proposed address, which is as follows.

Beloved brethren, We lay before you a plan for affording the advantages of an appropriate education to those of your number, who may desire the good work of the ministry of the Gospel, and who may be judged eligible to engage in that work.

You believe in the only living and true God, the Father, Son, and Holy Spirit. You hope for everlasting life from the love of him, who sent his Son into the world to save his people from their sins, by redeeming them with his own precious blood. You rejoice in Christ Jesus the Lord, as your righteousness and strength, the propitiation for your sins, your advocate with the Father, the conqueror of Satan and of death, your forerunner within the veil, the glorified King and Head of his church, who shall judge the world, and receive his people to himself at the last day. You are living by faith in the Son of God, through the sovereign grace of the Holy Spirit, who is sent by the Father in the name of his Son, to carry conviction, by means of the truth, to the consciences and hearts of sinners. By his inward operation, you have been born again, are walking in newness of life, are joined in fellowship with one another, with all who love our Lord Jesus Christ in sincerity throughout the world, and with angels, and spirits of the just made perfect, in heaven into which you are yourselves to be soon admitted; nay, your fellowship is truly with the Father, and with his Son Jesus Christ. When you meet together in the name of Christ, he is in the midst of you. Salvation is also come to your houses, through the merits of him, in whose name both you and your households are baptized; and whatever be your lot in regard to this world, you are encouraged to commit yourselves and yours to the Lord, and to the word of his grace, knowing in whom you

have believed, and being persuaded, that he is able to keep that which you have committed to him against that day.

All these blessings you owe, under God, to that divine institution, the preaching of the everlasting Gospel. A source of so great happiness to yourselves, must be the most precious inheritance which you can leave to your children : the best gift which you can offer, either to the present, or to future generations.

Your pastors have felt it a duty peculiarly connected with their oversight of churches, to provide suitable labourers to help them in the ministry of the Gospel. A cordial acquiescence in the plan, which they have proposed for this important purpose, will encourage them to greater efforts, while they remain in the vineyard themselves, and make their minds more cheerful, when called to resign their place to others, who shall succeed them. That the Lord will at all events send labourers into his harvest, we cannot doubt; but that we should be guiltless, if we neglected to seek them, and to furnish them with every possible advantage, we dare not believe.

The approbation of the object, which most of you have already expressed; the harmony which appeared among all who met for conference, or corresponded respecting it; and the divine countenance which has attended former attempts of a similar nature; unite in persuading us, that we are not mistaken, when we anticipate your zealous and effectual co-operation. Brethren, pray for us, that the word of the Lord may have free course, and be glorified. We are far from limiting the hope of a supply of preachers and pastors, to any institution conducted by man. We shall rejoice to see many brought forward to labour successfully in the Gospel, by other means than those which we think it our duty to recommend. Let us only be permitted to provide for such of our brethren as may desire it, those means of improvement which are calculated, by the blessing of God, to make them more able ministers of his holy word.

We are extremely sorry to add to the burdens which already lie on you. Placed in trying times, you have many things to contend with of a peculiar nature. Our churches have all been lately formed, and all nearly at the same period; some have been in-

volved in debt by the building of places of worship, and by other circumstances which we trust will be only of temporary duration. These embarrassments, which we feel with you in common, prevent us from expecting to be able ourselves, or to be enabled by you, to do all that we would. But let us do what we can. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. Give us your best wishes, and whatever assistance the Lord may enable you readily to spare; and we shall cheerfully engage in the arduous undertaking, although in the commencement at least, it may require to be conducted on the smallest scale.

Agreeably to the request of their brethren, stated in the preceding minutes, Messrs Ewing and Wardlaw have, with the consent of their respective churches, nominated the following brethren, as additional members of the committee of management.

Messrs. William Penman, William Harley, William McGavin, of the church in Nile-Street; William Wardlaw, Gilbert Wardlaw, John Smith, of the church in Albion-Street.

The above named gentlemen, along with Messrs. Ewing and Wardlaw, met on the 2d of April, and nominated Mr. William Wardlaw, president of the committee, and Mr. M'Gavin, treasurer to the institution.

The committee, therefore, now stands as follows:

Mr. *William Wardlaw*, President.

Mr. *Ralph Wardlaw*, Secretary.

Mr. *William M'Gavin*, Treasurer.

Messrs. <i>Ewing</i> , Glasgow,	Messrs. <i>Watson</i> , Musselburgh,
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<i>Aikman</i> , Edinburgh,	<i>Monro</i> , Knockando,
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<i>Philp</i> , Aberdeen,	<i>Cleghorn</i> , Wick,
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<i>Robertson</i> , Paisly,	<i>Kerr</i> , Cambuslang,
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<i>Hercus</i> , Greenock,	<i>Henry</i> , Stirling,
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<i>Orme</i> , Perth,	<i>Dan</i> , Dumfries.
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Messrs. <i>Brown</i> , Belfast,	
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<i>Pennan</i> ,	Glasgow,
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<i>Harley</i> ,	do.
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<i>G. Wardlaw</i> ,	do.
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<i>J. Smith</i> ,	do.
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ANECDOTES.

John Boys, D. D. Dean of Canterbury, gained great applause by turning the Lord's prayer into the following execration, when he preached at St. Paul's cross, on the 5th of November, in the reign of James I. "Our Pope, which art in Rome, cursed be thy name; perish may thy kingdom; hindered may thy will be, as it is in heaven, so in earth. Give us this day our cup in the Lord's supper, and remit our monies which we have given for thine indulgences, as we send them back to thee; and lead us not into heresy; but free us from misery, for thine is the infernal pitch and sulphur, for ever and ever. Amen.

A country clergyman was boasting in a large company of the success he had met with in reforming his parishioners, on whom his labours, he said, had produced a wonderful change for the better. Being asked in what respect, he replied, "that when he came first among them, they were a set of unmannerly clowns, who paid him no more deference than they did to one another; did not so much as pull off their hats when they spoke to him, but bawled out as roughly and familiarly as though he was their equal; whereas now, they never presumed to address him, but with cap in hand; and in a submissive voice, made their best bows to him, when they were at ten yards distance, and styled him, *your reverence* at every word." A Quaker, who had heard the whole patiently, made answer, "and so, friend, the upshot of this reformation, of which thou hast so much carnal glory, is, that thou hast taught thy people to worship thyself."

SELECT SENTENCES.

Some go to a sermon, as to the exchange, to hear news; new notions that please their fancy, but do not attend to the word as about a matter of life and death.

St. Jerome gave his friend this advice, *To be always well employed*; that when Satan came with a temptation, he might find him working in the vineyard.

When we send our hearts on an errand to heaven, how often do they loiter and play by the way!

The following verses, a translation of a Psalm, by the late Mr. Colman, who had been much conversant with the gay world, exhibit the state of mind to which the liveliest wits, and men of fashion may be reduced, on a sudden, by sickness, by a stroke of the Palsy, or any other malady.

PSALM THE 39TH, IMITATED IN BLANK VERSE:

"I will take heed, I said, I will take heed,
Nor trespass with my TONGUE; will keep my mouth
As with a bridle, while the sinner's near.
—Silent I mus'd, and e'en from good refrain'd,
But full of pangs, my heart was hot within me;
The lab'ring fire burst forth, and loos'd my tongue.
Lord, let me know the measure of my days:
Make me to know how weak, how frail I am!
My days are as a span, mine age as nothing,
And man is altogether vanity.
Man walketh in an empty shade; in vain
Disquieting his soul, he heaps up riches,
Knowing not who shall gather them. And now
Where rests my hope, O Lord! it rests with thee.
Forgive me mine offences! Make me not
A scorn unto the foolish! I was dumb,
And open'd not my mouth, for 'twas thy doing.
O, take thy stroke away! thy hand destroys me.
When, with rebukes, thou chastenest man for sin,
Thou mak'st his beauty to consume away:
Distemper preys upon him, as a moth
Fretting a garment. Ah, what then is man?
Ev'ry man living is but vanity!
Hear, hear my prayer, O Lord! O hear my cry!
Pity my tears! for I am in thy sight
But as a stranger and a sojourner,
As all my fathers were. O, spare me then,
Though but a little, to regain my strength,
Ere I be taken hence, and seen no more!"...COLMAN.

OBITUARY.

DIED, On the 20th day of August, 1812, Doctor Ebenezer Blachly, of Paterson, N. J. aged 51 years.

He fell in the meridian of his usefulness : he has closed the morning of a sad and stormy life, replete with cares and exertions of mind and body. His complaint, which was of the most painful and afflictive kind, tortured his bowels day and night, with excruciating agonies, for nearly a year or more. It is however a consolation, that his mind and faith were not wrecked in his deeply exercising moments. On the day preceding the morning of his exit, he dictated a solemn charge to his dear friends ; and at the closing scene, bestowed with great composure of mind, a benediction on each of his relations present. He retained his senses to the last, and wished for the moment to arrive, when the divine will, to which he desired patiently to submit, would launch his soul into eternity, there to remain from trouble.

*"Life makes the soul dependent on the dust :
Death gives her wings to mount above the spheres.
Thro' chinks-styled organs, dim life peeps at light ;
Death bursts th' involving clouds, and all is day :
All eye, all ear, the disembodied power."*

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N. B. Printing in all its branches neatly and correctly executed at the above Office.